

Vincent of Beauvais Newsletter

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Table of Contents

Editorial	3
Hans Voorbij, The Praises of the Virgin Mary and John the Evangelist by Vincent of Beauvais. New evidence on manuscripts and incunable editions of <i>De laudibus beate Virginis Marie</i> and <i>De laudibus sancti Johannis Evangeliste</i>	4
Recent publications dealing with Vincent of Beauvais	21

Editorial

For many, 2020 has been a troubled and bizarre year. It is certainly also true for the readers of the *Vincent of Beauvais Newsletter*. The COVID-19 pandemic will have had an impact on everyone's personal lives and working conditions. Due to health issues, travel restrictions or lengthy library closures, some will have had to adjust their planned research. We hope that all our readers will fare better in 2021!

In contrast to previous years, issue 44 of the Newsletter contains only one Feature Article. Hans Voorbij presents new evidence on manuscripts of two theological works by Vincent of Beauvais: the *De laudibus beate Virginis Marie* and *De laudibus sancti Johannis Evangeliste*. He also introduces two incunabula editions that seem to have escaped the attention of Vincent scholars.

As usual, the *Newsletter* offers a list of recent publications dealing with Vincent of Beauvais.

In 2021, the Vincent of Beauvais website will undergo a thorough upgrade. We want to make a part of the website more accessible to the general public. Thus we hope to increase the attention for Vincent's oeuvre.

We end this Editorial with the appeal for contributions and, especially, Feature Articles. We would also appreciate any information that you can provide on papers, articles, books, or reviews on Vincent of Beauvais that you present or publish.

You can send all your information to info.vincentiusbelvacensis@gmail.com.

Hans Voorbij and Eva Albrecht

The Praises of the Virgin Mary and John the Evangelist by Vincent of Beauvais

New evidence on manuscripts and incunable editions of *De laudibus beate Virginis Marie* and *De laudibus sancti Johannis Evangeliste*

[Hans Voorbij](#)

1. Introduction

In 2018 Annamária Kovacs presented in the *Vincent of Beauvais Newsletter* her research of a manuscript from Königsberg (now lost) of which only a few fragments and several photographs survived. The Königsberg manuscript contained three theological works by Vincent and a text in medieval Hungarian that probably was a fragmentary translation of one of these works.¹ Kovacs's article confronted us with how little is known about Vincent's eight theological writings: the *De laudibus beate Marie Virginis*, the *De laudibus sancti Johannis Evangeliste*, the *Tractatus de Sancta Trinitate*, the *Liber gratie*, the *Expositio in orationem Dominicam*, the *Tractatus in salutatione beate Virginis Marie ab angelo facta*, the *Liber de penitentia* and the *De detractatione*. It sharply contrasts to his *Speculum Maius* (and its various parts) and his pedagogical works, on which a multitude of publications has appeared and continue to appear. It prompted us to start research into these theological pieces. In this contribution on work-in-progress, we want to present the first results of our study of the manuscripts and incunable editions of Vincent's *De laudibus beate Virginis Marie* and its companion text *De laudibus sancti Johannis Evangeliste*.

2. The contents of the *De laudibus beate Virginis Marie* and *De laudibus sancti Johannis Evangeliste*

The *De laudibus beate Virginis Marie* (from here on called LBV) has 142 chapters and consists of three parts. A prologue and a table of contents precede the LBV. The prologue opens with the words “*Quoniam de gestis beatissime Virginis Dei genitricis admodum pauca in euangelica reperiuntur*

¹ Annamária Kovacs, ‘A fragmentary Hungarian translation of Vincent of Beauvais’ *Liber de laudibus beate Marie virginis* from the 14th century?’, in *Vincent of Beauvais Newsletter*, 42 (2018), 17-26.

historia..."² In it, Vincent explains his intentions regarding the LBV. He wanted to compile a work about the Virgin Mary based on quotations from authentic Christian authors, which the faithful could use instead of the apocryphal literature about her. The LBV could give them a solid foundation for their devotion to the Virgin.

The incipit of the text itself reads "*Si Deum ore prophetico iubemur in sanctis suis laudare...*"; the explicit is either "*...ut in eternum psallat tota substantia mea. Amen. Explicit*" or "*...nec littera nec dabit etas.*"³ The first part of the LBV (chapters 1-129) is a eulogy to the many qualities of Mary, from her purity and virginity and her obedience to God's will to her humility and modesty and her role as Mediatrix, to name but a few. Vincent's praise has the format of a narrative that outlines the life of Mary from the biblical prophecies predicting her birth through her birth and childhood, the annunciation by the angel Gabriel, the immaculate conception and the virgin birth of Jesus, to Mary's life after Christ's death and her assumption. The entire account, which deals with all relevant passages from the Old and New Testaments, is a thorough compilation of long and short quotations from homilies, sermons, letters and Bible commentaries by patristic and medieval Latin authors. The author most frequently referred to in this part is Bernard of Clairvaux, followed by Augustine of Hippo, the *Glossa ordinaria*, Jerome, Peter Chrysologus and several other ecclesiastical authors. Which writings Vincent is quoting here and whether it concerns direct or indirect quotations, is something that further analysis will have to show. In any case, this compilation seems to reflect what Vincent promised in his prologue: a work about the Virgin Mary based on authentic Christian sources.

The second, much shorter part (chapters 130-137) presents the Marian legends about Theophilus the Penitent and Basil the Great, and a series of miracles performed by Mary. It contains long quotations from Gregory of Tours, furthermore from Fulbert of Chartres, Hugh of Fleury and Hugh of Cluny. But also Jerome, Amphilochius of Iconium and Gregory the Great are mentioned as sources.

The third and shortest part (chapters 138-142) consists of exhortations to all the faithful to praise the Virgin, and prayers to the Virgin and Jesus. Here, Anselm of Canterbury is the principal source, but the source references also mention Jerome, Bernard of Clairvaux and the Venerable Bede. LBV's

² See p. 16, Appendix 1 for the text of the prologue.

³ See the discussion of the explicit below in section 3.2, at p. 9.

prose text concludes with a verse quotation from Peter Comestor, a ten-line poem on the Virgin Mary. This quotation has led to confusion about the authorship of the LBV.⁴

In direct connection with the LBV, Vincent wrote a panegyric to the apostle and evangelist John, to promote devotion to the man to whom Christ entrusted the Virgin to (*"sacre Virginis paranimphus"*).⁵ The *De laudibus sancti Johannis Evangeliste* (LJE) may thus be considered a companion text to the LBV.

The LJE has 26 chapters and, like the LBV, is preceded by a prologue and a table of contents. The incipit of the prologue is *"Completo diligenter ex dictis sanctorum patrum pro modulo uirium nostrarum..."* Incipit and explicit of the text read *"Beatus Iohannes Euangelista uirgo est a Domino electus...nos exaltet ad paterne gloria claritatem. Amen."* The LJE includes John's origin from Galilee; his purity of body and spirit and his election by Christ. It also discusses why John excels Peter and the other apostles, why Christ entrusted his mother to him, John's preaching and exile, his authorship of the *Apocalypse*, the Gospel and letters, the miracles he performed, and his death. The LJE concludes with an exhortation to the faithful to imitate John.

The LJE is also a compilation of longer and shorter quotations from authentic Christian authors. The most frequent references are to Bede, Peter Damian and Augustine (in that order), followed by Jerome and John Chrysostom. While Bernard of Clairvaux is the most mentioned author in the LBV, we find only one reference to him in LJE. Again, further analysis of the source references should show from which works the quotations are derived.

3. A few observations on the LBV and LJE manuscripts

The COVID-19 pandemic has hampered the study of the LBV and LJE manuscripts. The progress of our research was slowed down by travel restrictions, the prolonged closure of libraries and the delayed processing of orders for (digital) images of manuscripts. Therefore, we based part of our information on descriptions in manuscript catalogues, but these have limitations. These descriptions are sometimes very concise or, when they are more extensive, they do not always provide the details needed for research. However, from the data we have collected so far, some facts worth mentioning already emerge.

⁴ See below, section 3.2. at p. 9

⁵ *"Completo diligenter ex dictis sanctorum partum ... tractatu diffusiori de beatissima Virgine Dei genitrice, placuit etiam de sancto Iohanne euangelista tractatum breuem sub eadem forma contextum adicere"*. See the text of the prologue in Appendix 1 at p. 16.

There are now 56 manuscripts of the LBV recovered; two further manuscripts are lost today. Thus, we know that a total of at least 58 handwritten copies of the LBV existed.⁶ The manuscripts date from the mid-thirteenth century to the early sixteenth century. They bear witness to the production and dissemination of the LBV in a large part of Latin Europe and within various monastic and ecclesiastical circles.⁷ The numbers of manuscripts suggest that the LBV was, after the *Speculum Historiale*, the most popular work by Vincent of Beauvais.

The LJE was less popular. The text has survived in 30 manuscripts; one other has been lost. Thus, we know of a total of 31 copies of the LJE. With one exception, we find them all in combination with the LBV.⁸ This fact is a material confirmation of the status of the LJE as a companion text to the LBV.

3.1 The position of source references

In the prologue to the LBV, Vincent announces that he will always write down the names of the authors quoted in the margins of each page: “... *ut sciatur de unoquoque uerbo cuius actoris sit, ipsorum actorum nomina per singulas paginas in margine locis propriis annotarem.*” For those who are familiar with the *Speculum Maius*, this is a surprising announcement. Indeed, in the *Libellus Apologeticus*, the general prologue to the *Speculum Maius*, Vincent states that he placed the source references within the lines of the running text, to prevent them from being moved from their proper places.⁹ Apparently, Vincent did not have a good experience with how copyists handled those marginal source references. This statement is probably an indication that the LBV and LJE were compiled before the *Speculum Maius* was created.

⁶ See the list of manuscripts in Appendix 3.

⁷ The provenance of over 30 manuscripts of the LBV is known: 6 manuscripts originate from Dominican libraries, another 6 are of Benedictine origin, and 9 were in possession of various branches of the Augustinians. But libraries of Cistercians, Franciscans, Bridgittines, colleges and cathedral chapters owned copies of the LBV too.

⁸ The exception is the Augsburg codex Staats- und Stadtbibliothek, fol. Cod 203. It is composed of six different manuscripts bound together in one volume. The LJE sits in the third manuscript and is the only text there; it lacks the prologue and the table of contents. Perhaps this LJE copy once formed a unity with an LBV copy, but the latter was removed, causing the LJE copy to lose part of its text. Further codicological research may confirm this suspicion.

⁹ *Libellus Apologeticus*, chapter 2 (Dijon version of the *Speculum Historiale*), chapter 3 in all later versions of the *Speculum Naturale*, *Doctrinale* and *Historiale*: “*Denique quoniam, ut superius dictum, est ex diuersis auctoribus hoc opus contextum est, ut sciatur quid cuius est, singulorum dictis eorum nomina annotauit, ac ne facile quidem transpenderentur de locis propriis, nequaquam in margine, sicut fit in Psalterio glosato et Epistolis Pauli uel in Sententiis, sed inter lineas sicut in Decretis ea inserui.*” Quoted from Serge Lusignan, *Préface au 'Speculum Maius' de Vincent de Beauvais: réfraction et diffraction*, Montréal-Paris, 1979 (Cahiers d'études médiévales 5), p. 117.

The scribes of the LBV and LJE manuscripts dealt with Vincent's instruction for source references in different ways. I have found the following techniques:

1. All source references are in the margins throughout the copy of both the LBV and LJE. This situation occurs in at least 13 manuscripts of the LBV (and thus 5 of the LJE). Because the presence of marginal references in LBV manuscripts is often not mentioned in manuscript catalogues, it is uncertain how many copies have this type of source reference.¹⁰
2. From the beginning, the source citations are in the margin. Further on in the manuscript, however, they are placed within the lines of the running text. It partially conflicts with Vincent's statement in the prologue of the LBV. So far, I have observed this switch in 3 manuscripts of the LBV (and none of the LJE). Further research will show whether the place where the copyists switched from marginal to interlinear source references, is the same in all these manuscripts.
3. All source references are within the lines of the running text. At least 7 of the LBV manuscripts (and 4 of LJE) use this technique, which contradicts Vincent's statement in the prologue of the LBV.
4. The source references are both in the margins and the body of the text, a double technique of referencing. It occurs in at least one manuscript: the LBV manuscript Paris, Bibliothèque Nationale de France, lat. 16496, which seems to be a very early copy and is sometimes difficult to read.

Whatever techniques the scribes may have employed, none have been used to perfection, resulting in incomplete or incorrect source references. We meet here a sharp contrast with the manuscripts of the *Speculum Maius*, which have source references within the running text applied with great care. It needs a comparison of manuscripts and incunable editions to reconstruct a complete overview of the source references.

3.2 The text of the LBV: variable lengths

The LBV manuscripts do not always contain the same quantity of text. There are copies in which the scribes seem to have consciously adjusted the final parts of the text. It can easily escape attention if

¹⁰ We have not included the lost manuscript Königsberg, Universitätsbibliothek, Ms. 1194 in these counts. The photograph published by Kovacs, *o.c.*, p. 21, shows that marginal source references accompanied the text of the LBV from the beginning. However, it is uncertain whether these references occurred throughout the manuscript; *cf.* point 2.

manuscript catalogues do not mention the number of chapters; this is often the case. From the manuscripts I have been able to consult *in situ* or online so far, three patterns emerge:

1. The text contains all 142 chapters. The explicit reads “...ut in eternum psallat tota substantia mea. Amen. Explicit.” It is immediately followed by the source reference “*Petrus Comestor in laudem beate Virginis*”, which introduces a ten-line poem of praise to Mary by Comestor, ending with the words: “...nec littera nec dabit etas”.

As far as we know, Vincent of Beauvais is the first to quote this poem and attribute it to Peter Comestor, both here at the end of the LBV and in the *Speculum Historiale*.¹¹ It is the only quotation from Peter Comestor's oeuvre in the LBV.

Several scribes have read the combination of Vincent's explicit and his quotation from Comestor in this way: “...ut in eternum psallat tota substantia mea. Amen. Explicit *Petrus Comestor de laude beate Marie virginis*”. Following this reading, Peter Comestor has repeatedly been considered the author of the LBV.¹² However, at least two manuscripts (New Haven, Yale University, Beinecke Library, Marston 285, and Reims, Bibliothèque municipale 1397) show what the deal is. Both manuscripts consistently use marginal references and similarly, after Vincent's explicit, put the reference “*Petrus Comestor in laudem beate Virginis*” in the margin.¹³

¹¹ In the first version of the *Speculum Historiale*, the Klosterneuburg version (1244), Vincent of Beauvais provided in book XXIX, c. 1 information about Peter the Lombard and Peter Comestor. Vincent paid most attention to Comestor: he quoted his poem in praise of Mary and also Comestor's epitaph. Vincent also provided bibliographical information: he included many quotations from the works of the Lombard and Comestor in his *Speculum Maius*. In the later Saint-Jacques version of the *Speculum Historiale* (ca. 1253), Vincent omitted Comestor's epitaph and the bibliographical information and thus shortened the text of this chapter (now XXX,1). On the other hand, in the final Douai version (book XXX,1) of the *Speculum Historiale* (ca. 1254), he extended the chapter with information on Peter the Lombard (see Appendix 2). For the poem by Peter Comestor, see also: J.-P.-Migne, *Patrologia Latina*, vol. 198, col. 1045C; and H. Walther, *Initia carminum ac versuum medii aevi posterioris latinorum*, Göttingen, 1959-1969, nr. 17728. For Comestor's epitaph: Walther, *o.c.*, nr. 14050, l. 1-8.

¹² In their voluminous article on Vincent of Beauvais, Jacques Quétif and Jacques Echard (*Scriptores ordinis Praedicatorum...*, vol. 1, Paris, 1719, 212-240, here p. 236-238) discussed the attribution of the LBV to other authors, including Peter Comestor. Based on the poem's explicit in an LBV manuscript from Saint-Victor, which refers to book XXX of the *Speculum Historiale* (“*Petrus Comestor XXX lib. Speculi Historiale. Explicit de laudibus per versus*”), Quétif and Echard concluded that Vincent appended the poem to the LBV from the *Speculum Historiale* – thus implying that Vincent compiled the LBV after the *Speculum Historiale* – and that the LBV could therefore not have been written by Comestor. I have not yet been able to study this manuscript from Saint-Victor, now Paris, Bibliothèque de l' Arsenal 755.

¹³ Several manuscripts show that the link between the LBV and Comestor's poem is not strong, by omitting the poem (thus Citta del Vaticano, Biblioteca Apostolica Vaticana, Reg. lat. 475; Metz, Bibliothèque-media-thèque 369; and Utrecht, Universiteitsbibliotheek, 291, 338, and 367), or placing it at the front of the codex (Douai, Bibliothèque Municipale, 355) or after the LJE (Freiburg im Breisgau, Universitätsbibliothek, 58; and Fribourg, Bibliothèque cantonale et universitaire, Ms. L 370). Manuscript Freiburg UB 58 seems to make, at the end of the LBV, an allusion to the displaced poem: “*Explicit legenda beate Virginis a fratre Vincencio compilatus. Sed laus eius nec sensibus concipi nec verbis, etiam si angelica fuerint, poterit explicare*” (f. 102v).

2. The text contains 134 chapters. Ch. 130-137 with the Marian legends and miracles are omitted. Consequently, ch. 138-142 have the numbers 130-134. The explicit reads: “*...ut in eternum psallat tota substantia mea. Amen*”, precisely as we know it from the full text. This omission can easily escape attention. It occurs in the Vatican manuscript Reg. lat. 475, and we have indications that two other copies also have this omission. In the Vatican manuscript, two texts following LBV contain Marian legends and miracles. Perhaps the scribe or his client wished to avoid a repetition of similar texts and therefore omitted chapters 130-137.
3. The text contains 129 chapters. The text ends with the words “*...afflictis consolationem periclitantibus adiutorium et liberationem*”. The Marian legends and miracles and the exhortations, prayers and Comestor’s poem from chapters 130-142 are omitted. We find this situation in manuscript Freiburg im Breisgau, Universitätsbibliothek, 58. Perhaps the intervention is related to the texts about Mary at the end of this manuscript (thus after the LJE) borrowed from works by Anselm of Canterbury. Chapters 141-142 of the LBV are also derived from Anselm.

4. The enigmatic “Petrus Damascenus”: two overlooked incunable editions of the LBV

The study of the LBV and LJE manuscripts also revealed new information on incunable editions. Vincent scholars will be aware of the incunable edition published by Johannes Amerbach in Basel in 1481. It contains, besides the LBV and LJE, three other works by Vincent of Beauvais: his *Liber gratie*, his *De eruditione filiorum nobilium* and his *Liber consolatorius de morte amici*. However, there appear to be two other incunable editions of the LBV. To explain this, we must return to the question of the authorship of the LBV.

Quétif and Echard mentioned in their article on Vincent, apart from Peter Comestor, an attribution of the LBV to yet another author: Petrus Damascenus.¹⁴ Three persons are known by this name today: a metropolitan of Damascus who was a close friend of John Damascene (676-749) and died as a martyr; a second martyr from Gaza from the same time; and a Greek monk from the twelfth

¹⁴ Quétif-Echard, *o.c.*, p. 236 and 238.

century. None of these men wrote a eulogy of the Virgin Mary that found its way into the Latin West, as far as we know.¹⁵

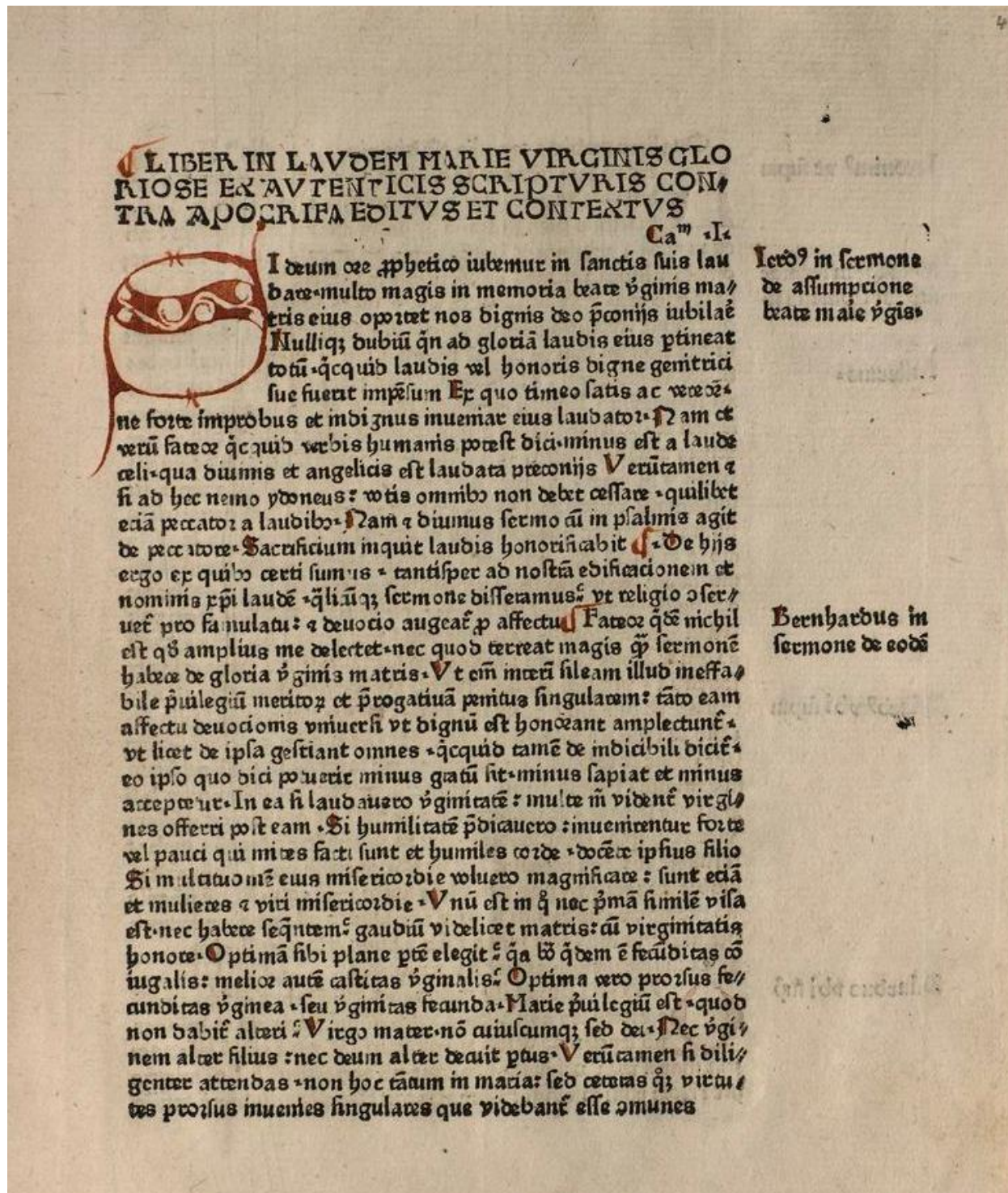
Based on Sanderus' *Bibliotheca Belgica manuscripta* and other sources, Quétif and Echard referred to a manuscript in the Utrecht University Library that contained a text similar to the LBV. It mentioned as the author, however, Petrus Damascenus. Quétif and Echard suspected that this Utrecht text was different from Vincent's LBV. They also stated that there were no other manuscripts or even incunabula in which the author's name Petrus Damascenus appeared. Quétif and Echard proved to be wrong on both points.

The manuscript in question, now Utrecht, Universiteisbibliotheek 367, was made in the Northern Netherlands in the second half of the 15th century. It does contain the text of the LBV by Vincent of Beauvais, in 142 chapters (the long version), with source references only in the margins. The text has the following inscription: "*Incipit liber de laudibus ac festis gloriose virginis matris Marie, alias Marionale dictus, per doctores eximeos editus et compilatus.*" After the familiar explicit "*...ut in eternum psallat tota substantia mea. Amen*" follows this closing line: "*Explicit Petrus Damasceni de laudibus gloriose virginis Marie.*" The poem by Peter Comestor is missing in the Utrecht manuscript, nor is the LJE included. One might wonder where the author's name Petrus Damasceni originates from. Is it a corruption of the name Petrus Damiani? Fact is that Damianus' name is mentioned only once in the LBV. In contrast, it is mentioned regularly in the LJE, but that text is missing here. Anyway, the LBV text with the incorrect author's name Petrus Damascenus certainly found its way to the printing press.

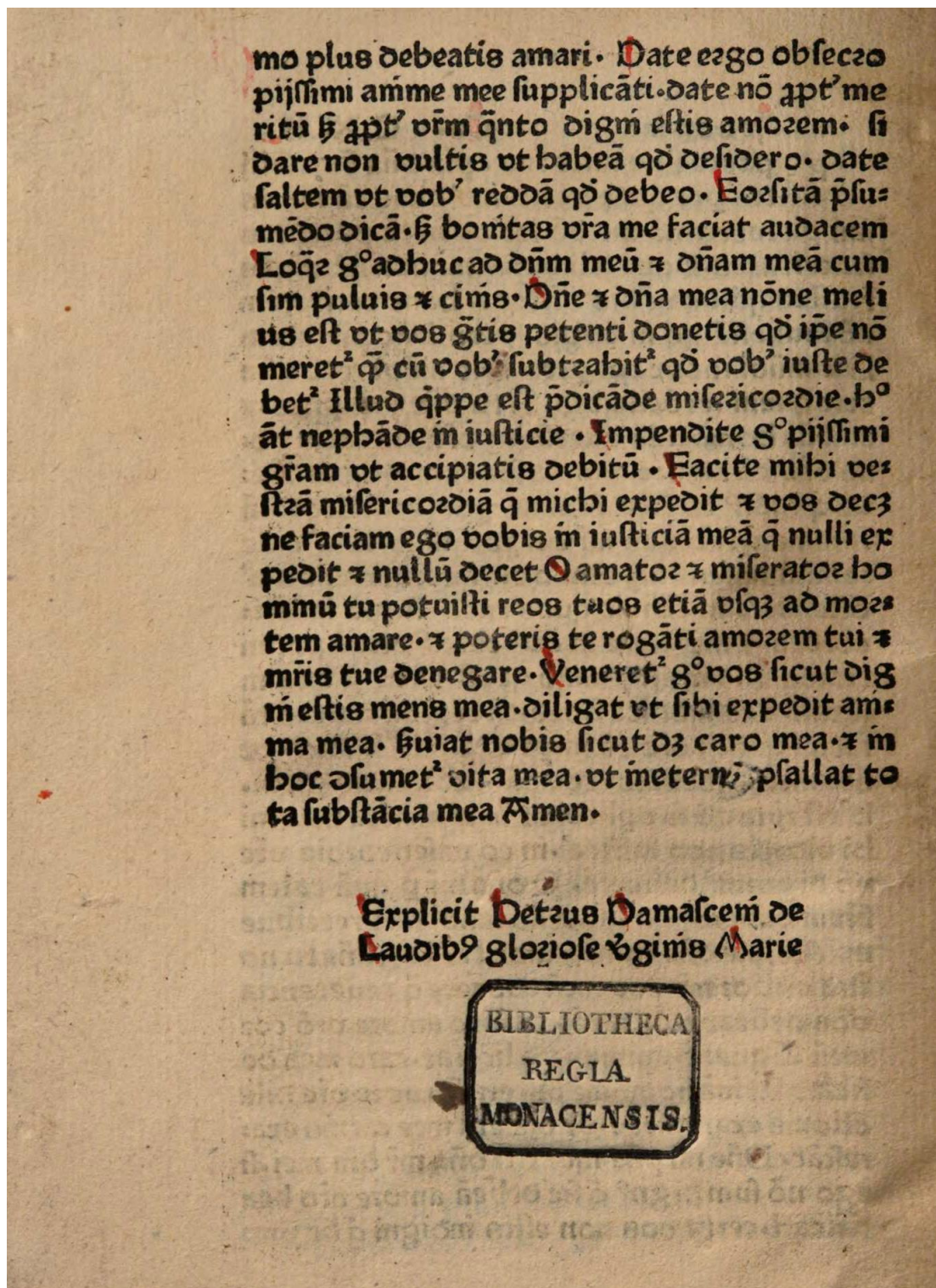
In 1994, the *Gutenberg-Jahrbuch* published a contribution by Frieder Schanze about the printer of the *Breviarium Ratisponense*, whom he identified as Georgius of Speyer, who was active in Strasbourg in the years 1479-1481/82.¹⁶ One of Georgius's incunable editions was the LBV, in 142 chapters, with the author's name Petrus Damascenus in the closing line. Schanze's article correctly identifies the text as a work by Vincent of Beauvais. A page-size woodcut depicting the crowned Virgin Mary with the infant Jesus on her right arm and standing on the crescent moon precedes Georgius's edition of the LBV.

¹⁵ Cf. William Smith (ed.), *A Dictionary of Greek and Roman biography and mythology*, London, 1880, art. "Petrus Damascenus". I have consulted the online edition of this standard work. I thank Richard Newhauser (Arizona State University) for his kind help in my search for the identity of Petrus Damascenus.

¹⁶ Frieder Schanze, 'Der Drucker des Breviarium Ratisponense ("Georgius de Spira"). Zur Schlußphase der Ariminensis-Offizin in Straßburg 1479-1481/82', in: *Gutenberg-Jahrbuch* 69 (1994), 67-77, especially p. 77.



First page of the running text of the LBV in the edition by Nikolaus Götz (Cologne, ca. 1475),
from incunabulum Darmstadt, Universitäts- und Landesbibliothek, Inc. IV 327.



Last page of the LBV in the edition by Georgius of Speyer (Strasbourg 1479-1481/2),
 from incunabulum Munich, Bayerische Staatsbibliothek, 4 Inc. s.a. 601.

When we consulted the online version of the *Gesamtkatalog der Wiegendrucke* to get more information on the incunable edition by Georgius of Speyer, we found to our great surprise in the article "Petrus Damascenus" a second, older incunabulum of the LBV, printed by Nikolaus Götz in Cologne around 1475. It is an edition of the LBV with 142 chapters. Here, too, the closing line mentions Petrus Damascenus.¹⁷ What makes this edition special: Nikolaus Götz printed all source references in the margins.

As far as we know, these two incunabula are not mentioned anywhere in the scholarly literature about Vincent of Beauvais. The information of Schanze and the *Gesamtkatalog der Wiegendrucke* seems to have completely escaped the attention of Vincent scholars.

Whether there is a relationship between these two forgotten incunable editions and the Utrecht manuscript, further research will have to show. Manuscript research revealed one more manuscript that attributes the LBV to Petrus Damascenus: Metz, Bibliothèque-médiathèque 369, dated to the first quarter of the sixteenth century.¹⁸ The inscription above the LBV in the Metz manuscript reads "*Petrus Damasceni de laudibus beate Virginis. Incipit liber de laudibus ac festis gloriose virginis Marie alias Marionale dictus per doctores eximios editus et co<n>pilatus.*" The closing line is "*Explicit Petrus Damasceni de laudibus gloriose virginis Marie*". The Metz manuscript contains drawings, also at the beginning of the LBV, which seem to follow the model of printed woodcuts. We cannot exclude the possibility that the scribe used an incunabulum in preparing this handwritten copy of the LBV.

5. Conclusion

This first report on work-in-progress shows that there is still much to discover about the *De laudibus beate Virginis Marie* and *De laudibus sancti Johannis Evangeliste*. The study of the surviving manuscripts and incunable editions will concentrate on several questions. Codicological research will bring even more telling features to light. In addition to the marginal source references, we have, for instance, questions about the dimensions of the manuscripts. Some LBV and LJE manuscripts have significantly smaller proportions than the large-sized copies of the *Speculum Maius*. These LBV and LJE manuscripts seem particularly suitable as little reference books, perhaps pocketbooks for travelling. Unfortunately, too few manuscript catalogues provide information on dimensions.

¹⁷ For the article "Petrus Damascenus" in the online *Gesamtkatalog der Wiegendrucke*, with detailed information on both incunable editions, see: <https://gesamtkatalogderwiegendrucke.de/docs/PETRDAM.htm> (last updated: April 17, 2012). The article contains links to digital facsimiles of the two incunabula. Regarding the printing of Georgius of Speyer: only the copy in the Vatican Library (Inc. IV.413) contains the entire text.

¹⁸ The LBV in this manuscript has 142 chapters and has all source references written in the margins.

Research into the dissemination of the manuscripts may clarify why the LBV, in particular, was in demand. The variations in text length of the LBV also require further research. Are there other forms than the three described above? Are they always the same texts, next to the LJE, in combination with which the LBV was transmitted in manuscripts? Which possible intertextual relations can we detect here?

Other important issues are the determination of the sources Vincent used and further analysis of the contents of the LBV and LJE. It may give us a better understanding of the place of the LBV and LJE within the entire oeuvre of Vincent of Beauvais and, in particular, clarify their relationships with the *Speculum Maius*.

We fervently hope that COVID-19 will not put spikes in the wheels again.

Appendix 1.

The prologues to *De laudibus beate virginis Marie (LBV)* and *De laudibus sancto Iohanne Evangelista (LJE)*

The transcriptions are based on manuscript Paris, BN lat. 18134 (c. 1250-1275), and are verified with a selection of text witnesses available online: manuscripts Amiens, BM, Fonds Lescalopier, 7; Paris BN. Lat. 7605; Utrecht, University Library 761; and the incunable editions of Nikolaus Götz (Cologne, ca. 1475), Georgius de Spira (Strasbourg, 1478-1482) and Johannes Amerbach (Basel 1481).

(LBV, from ms. Paris BN lat. 18134, fol. 1va-b)

Incipit prologus in librum sequentem.

Quoniam de gestis beatissime Virginis Dei genitricis admodum pauca in euangelica reperiuntur historia, quedam uero antiqua scripta que originem eius et uitam et assumptionem cum quibusdam miraculis historico modo describere uidentur, olim a sanctis patribus repudiata, leguntur tanquam apocripa, paruitati mee satis utile uisum est ob eiusdem Virginis sacre uenerationem et ad legentium edificationem ex dictis sanctorum patrum autenticis, qui de predicta materia per diuersos libros, tractatus atque sermones multa scripserunt, pro ingenii mei modulo paucos flores excerpando colligere et in unum manuum libellum sub quodam compendio redigere, uidelicet ut habeant plurimi erga illam deuoti quid de ipsa secuta [ms.: cura] sanaque fide tam in ecclesiis quam in rectoriis ceterisque locis audire uel legere ualeant, nostrique laboris memores mihi quidem indigno sue pie deuotionis affectu gratiam eius optineant. Hoc autem opusculum ita confeci, ut singulas eius partes secundum materie congruentiam, ut potui, decenter ordinarem, et ut sciatur de unoquoque uerbo cuius actoris sit, ipsorum actorum nomina per singulas paginas in margine locis propriis annotarem. Ceterum ut ad id quod uoluerit legentis intentio dirigatur de facili, totum opus per capitula subiecta distinxi.

(LJE, from ms. Paris BN lat. 18134, fol. 91ra)

Tractatus de sancto Iohanne euangelista

Incipit prologus in tractatum de sancto Iohanne euangelista.

Completo diligenter ex dictis sanctorum patrum, pro modulo uirium nostrarum auxiliante Domino, tractatu diffusiori de beatissima Virgine Dei genitrice, placuit etiam de sancto Iohanne euangelista tractatum breuem sub eadem forma contextum adicere, uidelicet eiusdem sacre Virginis paranimpho cui nimirum ad hoc ipsum Virgini electo ac specialis amoris priuilegio ceteris discipulis familiaribus dilecto, cura illius pie commissa est a Filio iam in cruce pro nobis morituro. Habet autem capitula XXVI.

Appendix 2.

Information about Peter Comestor in three versions of the *Speculum Historiale*

Klosterneuburg version, book XXIX, chap. 1 (ms. Wrocław, Biblioteka Uniwersytecka, R. 341 (II.N.9.f.), fol. 264b-va)	St.-Jacques version, book XXX, chap. 1 (ms. Utrecht, Universiteitsbibliotheek, Ms. 738 (4 A 8), fol. 184rb)	Douai version, book XXX, chap. 1 (ms. Douai, Bibliothèque municipale, 797, derived from SourceEncyme , last accessed 18 January 2021)
<p>De imperio Frederici primi, de Petri Lombardi [sic] et Comestore. I capitulum.</p> <p>Anno Domini M^oC^oLIII^o, mundi uero V^{mo} C^o XVI, Fredericus imperat, nepos Conradi predecessoris eius. Imperat autem annis XXXVII.</p> <p>Huius temporibus Francorum rex Ludouicus regnabat, pater regis Philippi. Sub quo scilicet Ludouico floruit magister Petrus Lombardus, Parisiensis episcopus.</p> <p>Actor. Hic librum sententiarum, qui nunc in scholis theologie publice legitur, laboriosum certe opus, ex multorum patrum sanctorum dictis utiliter compilauit. Sed et maiores glosas psalterii et epistolarum Pauli similiter ex multorum dictis collegit et ordinauit.</p> <p>Idem etiam etiam [sic] quosdam sermones utiles composuit.</p> <p>Circa idem tempus estimo</p>	<p>De imperio Frederici primi, Petro Lombardo et Comestore. Ex cronicis. Capitulum primum.</p> <p>Anno Domini, ut dictum est, MCLIII^o, mundi uero quinto millesimo CXVI^o, Fredericus imperat, nepos Conradi predecessoris eius. Imperauit autem annis XXXVII.</p> <p>Huius temporibus Francorum rex Ludouicus regnabat, pater regis Philippi. Sub quo scilicet Ludouico floruit magister Petrus Lombardus, Parisiensis episcopus.</p> <p>Actor. Hic librum sententiarum, qui nunc in scholis theologie publice legitur, laboriosum certe opus, ex multorum patrum sanctorum dictis utiliter compilauit. Sed et maiores glosas psalterii et epistolarum Pauli similiter ex multorum dictis collegit et ordinauit.</p> <p>Idem etiam quosdam sermones utiles composuit.</p> <p>Circa idem tempus estimo</p>	<p>De imperio imperatoris Frederici primi et magistro Petro Lombardo et magistro Petro Comestore. I.</p> <p>Ex cronicis. Anno Domini ut dictum est Mo LIII^o mundi uero Vm Co XVI^o Fredericus, nepos Conradi predecessoris eius, imperavit annis XXXVII.</p> <p>Huius temporibus Francorum rex Ludouicus regnavit, pater regis Philippi, sub quo scilicet Ludouico floruit, scilicet magister Petrus lombardus parisiensis episcopus.</p> <p>Actor. Hic librum sententiarum, qui nunc in scholis theologie publice legitur, laboriosum certe opus, ex multorum sanctorum patrum dictis utiliter compilauit, sed et maiores glosas psalterii et epistolarum Pauli similiter ex multorum dictis collegit et ordinavit.</p> <p>Nam cum esset inter Francie magistros opinatissimus, glosaturam epistolarum et psalterii ab Anselmo per glosulas interlineares marginalesque distinctam, et post a Gylleberto continuative productam latius et apertius explicuit, multaque de dictis sanctorum addidit.</p> <p>Idem etiam quosdam sermones utiles composuit.</p> <p>Circa idem tempus estimo</p>

<p>floruisse magistrum Petrum Comestorem, qui Scolasticam Hystoriam composuit, scilicet hystoriam sacre scripture breuiter et utiliter prosequens, et difficultates in plerisque locis prudenter exponens. Insuper et quasdam incidencias ex hystoriis Iosephi Iudei et quorundam gentilium locis congruis inserens.</p> <p>Nonnulla etiam alia opuscula edidit et hos uersus [ms.: osuenus] in laudem beate Virginis eleganter composuit.</p> <p>Si fieri posset, quod harene puluis, et unde, Undarum gutte, rosa, gemme, lylia, flamme, Ethera, celicole, nix, grando, sexus uterque, Ventorum penne, volucrum, pecudum genus omne, Silvarum rami, frondes, auium quoque penne, Ros, gramen, stelle, pisces, angues et ariste, Et lapides, montes, conualles, terra, dracones, Lingue cuncta forent, minime depromere possent, Que sis, uel quanta, virgo regina Maria, Que tua sit pietas, nec littera, nec dabit etas.</p> <p>Huius epithaphium in hunc modo legitur. Petrus eram quem petra tegit Dictusque Comestor, nunc comedor. Viuus docui nec cesso docere mortuus, Vt dicat qui me videt incineratum: Quod sumus iste fuit; erimus quondam quod hic est.</p> <p>De Hystoria quoque eius et de sententijs magistri Petri Lumbardi multa in hoc opera locis congruis inserui.</p>	<p>floruisse magistrum Petrum Comestorem, qui Scolasticam Historiam composuit, scilicet historiam Sacre Scripture breuiter et utiliter prosequens, et difficultates in plerisque locis prudenter exponens. Insuper et quedam incidentia ex historiis Iosephi Iudei et quorundam gentilium locis congruis inserens.</p> <p>Nonnulla etiam opuscula alia edidit et hos uersus in laudem beate Virginis eleganter composuit.</p> <p>Versus de beate Virgine. Si fieri posset, quod arene puluis, et unde, Undarum gutte, rosa, gemme, lilia, flamme, Ethera, celicole, nix, grando, sexus uterque, Ventorum penne, volucrum pecudum genus omne, Silvarum rami, frondes, auium quoque penne, Ros, gramen, stelle, pisces, angues et ariste, Et lapides, montes, conualles, terra, dracones, Lingue cuncta forent, minime depromere possent, Que sis, uel quanta, virgo regina Maria, Que tua sit pietas, nec littera, nec dabit etas.</p>	<p>floruisse magistrum Petrum Comestorem, qui scolasticam ystoriam composuit, scilicet hystoriam sacre scripture breuiter et utiliter prosequens, et difficultas in plerisque locis prudenter exponens. Insuper et quedam incidentia ex hystora Iosephi iudei et quorundam etiam gentilium locis congruis inserens.</p> <p>Nonnulla etiam alia opuscula edidit et hos sequentes versus in laudem beate virginis composuit eleganter.</p> <p>Versus. Si fieri posset, quod harene pulvis, et unde, Undarum gutte, rosa, gemme, lilia, flamme, Ethera, celicole, nix, grando, sexus uterque, Ventorum penne, volucrum, pecudum genus omne, Silvarum rami, frondes, avium quoque penne, Ros, gramen, stelle, pisces, angues et ariste, Et lapides, montes, conualles, terra, dracones, Lingue cuncta forent, minime depromere possent, Que sis, vel quanta virgo regina Maria. Que tua sit pietas, nec littera, nec dabit etas.</p>
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Appendix 3

Manuscripts and incunable editions of the LBV and LJE

Manuscripts

This is a brief overview of surviving and lost manuscripts. More detailed information is available on the Vincent of Beauvais website; see <http://www.vincentiusbelvacensis.eu/mss/mssLBV.html> and <http://www.vincentiusbelvacensis.eu/mss/mssLJE.html>

- Amiens, Bibliothèque municipale, Fonds Lescalopier, 7 (last third of 13th century): LBV + LJE
- Augsburg, Staats- und Stadtbibliothek, fol. Cod 203 (dated 1454): LJE
- Augsburg, Universitätsbibliothek, II.1.4^o.9 (second half of 13th century): LBV + LJE
- Basel, Öffentliche Bibliothek der Universität, A.XI.1 (ca. 1450): LBV + LJE
- Basel, Öffentliche Bibliothek der Universität, B.VIII.31 (early 14th century): LBV + LJE
- Bologna, Biblioteca Universitaria, 1768 (14th century): LBV
- Bonn, Universitäts- und Landesbibliothek, S 361 (last third of 15th century): LBV
- Brugge, Stadsbibliotheek, 86 (14-15th century): LBV + LJE
- Brussel, Koninklijke Bibliotheek, 1878-1888 (14th century): LBV
- Brussel, Koninklijke Bibliotheek, II.950 (dated 1410): LBV
- Cambridge, Fitzwilliam Museum, 240 (13th century): LBV + LJE
- Città del Vaticano, Biblioteca Apostolica Vaticana, Borg. lat. 399 (14th century): LBV
- Città del Vaticano, Biblioteca Apostolica Vaticana, Ottob. lat. 723 (16th century): LBV + LJE
- Città del Vaticano, Biblioteca Apostolica Vaticana, Reg. lat. 475 (second half of 15th century): LBV
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 675 (14th century): LBV + LJE
- Douai, Bibliothèque municipale, 355 (14th century, after 1392): LBV
- Douai, Bibliothèque municipale, 387 (last quarter of 13th century): LBV
- Edinburgh, University Library, 21 (13th century): LBV
- Freiburg im Breisgau, Universitätsbibliothek, 58 (ca. 1475): LBV + LJE
- Fribourg, Bibliothèque cantonale et universitaire, Ms. L 730 (14-15th century): LBV + LJE
- Graz, Universitätsbibliothek, 1058 (15th century, before 1477): LBV
- Köln, Historisches Archiv der Stadt, W* 29 (second half of 15th century): LBV
- Kremsmünster, Stiftsbibliothek, CC 48 (second quarter of 15th century): LBV
- Lambach, Stiftsbibliothek, Cod. Cart. 74 (15th century): LBV + LJE
- London, British Library, Add. 29984 (15th century): LBV + LJE
- London, British Library, Arundel 290 (second half of 13th century): LBV + LJE
- London, British Library, Royal 7.D.XXVI (date unknown): LBV + LJE
- Metz, Bibliothèque-médiathèque, 369 (early 16th century): LBV
- München, Bayerische Staatsbibliothek, Clm 6948 (date 1450-1451): LBV + LJE
- München, Bayerische Staatsbibliothek, Clm 7696 (13th century): LBV + LJE
- New Haven, Yale University, Beinecke Library, Marston 285 (second half of 14th century): LBV + LJE
- Nürnberg, Stadtbibliothek, Cent. I.29 (first half of 15th century): LBV + LJE
- Pamplona, Cathedral Library, 2 (second half of 15th century): LBV
- Paris, Bibliothèque de l'Arsenal, 755 (13th century, with 15th-century additions): LBV + LJE
- Paris, Bibliothèque de l'Arsenal, 756 (13th century): LBV

- Paris, Bibliothèque de l'Arsenal, 758 (ca. 1300): LBV
- Paris, Bibliothèque de l'Arsenal, 946 (13th century): LBV + LJE
- Paris, Bibliothèque nationale de France, lat. 3698 (14th century): LBV + LJE
- Paris, Bibliothèque nationale de France, lat. 7605 (14th century): LBV + LJE
- Paris, Bibliothèque nationale de France, lat. 16056 (ca. 1300): LBV + LJE
- Paris, Bibliothèque nationale de France, lat. 16496 (13th century): LBV
- Paris, Bibliothèque nationale de France, lat. 18134 (1250-1275): LBV + LJE
- Perugia, Biblioteca Comunale Augusta, 1096 (final quarter of 13th century): LBV
- Praha, Knihovna Metropolitní Kapituli, A.CLVIII (14th century): LBV + LJE
- Reims, Bibliothèque municipale, 1397 (1412 ?): LBV
- San Daniele del Friuli, Biblioteca civica Guarneriana, 83 (15th century): LBV + LJE
- Siena, Biblioteca comunale degli Intronati, 82 (1441): LBV
- Trier, Stadtbibliothek Weberbach, 597 (15th century): LBV + LJE
- Trier, Stadtbibliothek Weberbach, 725 / 661 quart. (ca. 1530): LBV + LJE
- Uppsala, Universitetsbiblioteket, C4 (ca. 1350): LBV
- Uppsala, Universitetsbiblioteket, C 404 (ca. 1300): LBV
- Utrecht, Universiteitsbibliotheek, 291 (Eccl. 423) (ca. 1470): LBV
- Utrecht, Universiteitsbibliotheek, 338 (EccL. 374) (15th century): LBV
- Utrecht, Universiteitsbibliotheek, 367 (EccL. 115) (second half of 15th century): LBV
- Worcester, Cathedral and Chapter Library Q. 72 (middle of 14th century): LBV + LJE
- Wrocław, Biblioteka Uniwersytecka, I.F.83 (dated 1458): LBV
- Wrocław, Biblioteka Uniwersytecka, IV.Q.147 (15th century, 1472): LBV

Lost manuscripts

- Königsberg, Universitätsbibliothek, Ms. 1194 (early 14th century): LBV + LJE
- Rome, Convento Dominicano S. Maria sopra Minerva (before end of 15th century): LBV

Incunable editions

- Köln, Nikolaus Götz von Sletztat (ca. 1475): LBV
- Strasbourg, Drucker des *Breviarium Ratisponense* ("Georgius de Spira") (1479-1482): LBV
- Basel, Johannes Amerbach (1481): LBV + LJE

Recent publications dealing with Vincent of Beauvais

- Alla Aristova, 'Medieval encyclopedia as a form of religious worldview universalization (On the example of "Speculum Maius " by Vincent of Beauvais)', in *Ukrainian Religious Studies*, 92 (2020), p. 42-63 (text in Ukrainian, with an English abstract).
- Étienne Cuvelier, Sébastien de Valeriola and Céline Engelbeen, 'Identification automatique des sources des notices zoologiques du *Speculum naturale* de Vincent de Beauvais', in *Revue Ouverte d'Intelligence Artificielle*, 1 (2020) no. 1, p. 19-42.
- Fuensanta Murcia Nicolás, 'La experiencia de las imágenes marianas a finales de la Edad Media: el *Miroir Historial* de Vicente de Beauvais', in *Anuario Del Departamento De Historia Y Teoría Del Arte*, 32 (2020), p. 11-28.
[This article is actually about manuscripts of Jean de Vignay's *Miroir Historial*.]
- Roberto Lambertini, 'Non solum ex consensu populi. Sondaggi sul rapporto tra consenso e altre forme di legittimazione del potere nel pensiero politico medievale (secc. XI-XIV)', in *Storia del pensiero politico, Rivista quadrimestrale*, 2 (2020), p. 251-268.
- Irene Villarroel Fernández, *Flores philosophorum et poetarum: tras la huella del 'Speculum doctrinale' de Vicente de Beauvais*, Rome 2020 (Textes et Etudes du Moyen Âge, 95).
- Thomas E. Burman and Lydia M. Walker, 'Spain, Islam, and thirteenth-century Dominican memory', in Mark T. Abate (ed.) *Convivencia and medieval Spain. Essays in honor of Thomas F. Glick*, Cham 2019 (Mediterranean Perspectives), p. 311-339.
- Matthew Giancarlo, 'The other British constitution: *Fürstenspiegel* texts, popular constitutionalism, and the critique of kingship in the Franco-British *De regimine* tradition', in Karina Kellermann, Alheydis Plassmann and Christian Schwermann (ed.), *Kritik am Herrscher: Möglichkeiten, Chancen und Methoden der politischen Schelte in vormodernen monarchischen Gesellschaften*, Bonn 2019, p. 89-118.
- Edit Anna Lukács, *Dieu est une sphère. La méthaphore d'Alain de Lille à Vincent de Beauvais et ses traducteurs*, Aix-en-Provence 2019 (Senefiance, 67).
- Anna D. Russakoff, *Imagining the Miraculous: Miraculous Images of the Virgin Mary in French Illuminated Manuscripts, ca. 1250–ca. 1450*, Toronto 2019 (Studies and Texts, 215).
- Hannah Weaver, 'Miscellaneous minor manuscripts: Reconstructing a broken volume of Jean de Vignay's *Miroir historial*', in *Harvard Library Bulletin* 28 (2), Summer 2017, p. 81-96 (online publication: 2019).
- Carola Föller, *Königskinder: Erziehung am Hof Ludwigs IX. des Heiligen von Frankreich*, Vienna, Cologne, and Weimar 2018 (Beihefte zum Archiv für Kulturgeschichte, 88).



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